

CHRISTIAN'S Support
in the Loss of Friends.

A
SERMON

Occasion'd by the

DEATH

OF

Mr. Henry Clements,

Of London Bookfeller;

Who chang'd this Life for a better, Aug. 23. 1719

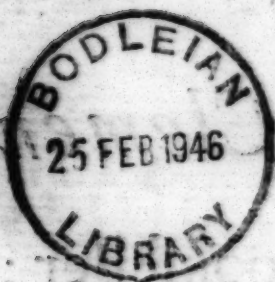
By a Friend of the Deceased.

L O N D O N :

Printed for CHARLES RIVINGTON, at the Bible
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GENERAL



T O

Mrs. CLEMENTS.

MADAM,



I Hope you, who were a
Witness of my Obligations to the Deceas'd,
will be so kind as to impute my
Forwardness in venturing this
plain Discourse to the Press, to
an overflowing Love and Zeal
for his Memory; and to a Desire
of giving the best Proof I am able
that my Sense of Gratitude does
not dye with my Friend, but binds
me equally to his Relations, tho'
He himself is now no more.

EPISTLE DEDICATORY.

As to the Censures I may happen to incur by it from the Publick, I assure you I shall think them sufficiently ballanc'd, if a Line thro' the whole should be a Means of contributing the least Alleviation to your Trouble and Grief.

And certainly, MADAM, if the Subject of my Discourse be capable of administring Consolation to any one; you, of all People, should apply it to your self, who, in the midst of your Sorrows, must necessarily reflect, How much He is a Gainer by the Loss you sustain.

I am

EPISTLE DEDICATORY.

I am sensible, MADAM, it must be difficult for one in your Circumstances, entirely to put on the Philosopher or Divine. But yet your Affection for the Memory of that Friend you lament, should make you cautious of indulging too immoderate a Grief. He has left to your Care two dear Pledges of his Love, to whom sure it is Misfortune enough to be Fatherless so soon: And yet you must imagine, that should any fresh Accident make them Motherless too, it would be a sad and inexpressible Addition to their Loss. The best Testimony therefore you can give of your Regard to Him,

EPISTLE DEDICATORY.

is to be careful of a Life that is so dear to his Children: A Life, which by His Death is render'd so precious and valuable, that I don't know any better Office can be done for his Family, than to pray for the Continuance of it. In which good Office, as I hope all your Friends will join; so, I assure you, none will do it more heartily or affectionately than,

MADAM,

Your most Sincere,
and very Humble Servant,

T. ALLETT.

A SER-

(I)

A

S E R M O N, &c.

2 SAM. xii. part of the 23d Ver.
*I shall go to him, but he shall
not return to me.*



THE occasion of these Words was the Death of the Child which *David* had born to him by the Wife of *Uriah*: The Royal Prophet, it seems, had by Fasting and Prayer earnestly intreated God to be gracious, and not punish his Sin in the Death of the innocent and beloved Infant. However, the Wisdom of God having otherwise determin'd; He, who while the Child was living thought a Habit of Penitence and Sorrow very well became him, upon the News of its Death, changes the Temper of his Mind with his Habit: Submits himself cheerfully to the Will of God, and with great Presence and Composure of Mind cries out, *I shall go to him, but he shall not return to me.* Seeing then it is neither Fineness of Wit, nor the Advantages of Birth, nor the Abundance of Wealth, nor

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the Wisdom of Age, nor the Innocence of Youth can secure us from the Grave; it is not only the Duty of Christians frequently to retire into themselves, and look thro' the Horrors of the Grave to that Immortal Life that is beyond it; but is certainly a very becoming part in them to withdraw their affections from this World betimes; and gracefully resign all those Ornaments and Advantages of Life which Death will certainly strip them of. For what mighty matter is it if we do thus die daily to a wicked and ill-natured World, when we are assured of living forever in a much better State?

Now tho' no time can be improper for us to learn this great Duty of dying *well*, and to meditate on that endless State of Happiness or Misery which Death will translate us into; yet I think one very seasonable time is, when the sad Remains of our dear Friends or Relations lie before us: For it is by this Sadness of the Countenance the Heart is made better; and tho' we cannot so wholly govern our Passions but Nature will have vent, and Discharge in part the Fulness of her Affections in a flow of Tears; yet whatever of Grief and Sadness it may give us to part with our Friends and Relations by Death, never to return to us any more; should it not on the other hand inspire us with Joy, and Courage, and Serenity
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of Mind, that we shall go to them, tho' they shall not return to us? *I shall go to him, &c.*

By which Phrase, *I shall go to him*, we cannot suppose that holy *David* meant nothing more than that he should shortly die, and his Soul pass into an insensible and inactive State, while his Body lay mouldring in the silent Grave; much less did he believe that he should hereafter be as if *he had never been*, and that his Body *should not only be turned into Ashes*, but his Spirit vanish into *soft Air*. For what Comfort could he have had in this gloomy Doctrine of Annihilation, at the mention of which the Soul is seized with a Trembling and Dread? And how is this to be reconciled with his calm, and compos'd, and resign'd Behaviour? Who when the Child was dead, *arose from the Earth, and washed and anointed himself, and changed his Apparel, and came into the House of the Lord and worshiped?* Methinks were there no other Life after this, we could not with any tolerable Patience resign our Friends and Relations to the merciless, devouring Grave: We could not without the utmost Pangs of Grief and Sadness, suffer those Delights of our Eyes, our Children, to be torn from us. We may conclude then from the manner of holy *David's* expressing himself upon hearing of his Son's Death, and

his devout and humble Behaviour hereupon, that he believed the Doctrine of the Immortality of the Soul, and its Existence in a separate State from the Body, so as to be sensible of Pleasure and Pain, Happiness and Misery. For this Opinion generally was receiv'd by the *Jewish*, and the wisest of the *Gentile*, World.

1st, As to the *Gentiles*: They could not but discover by the Light of Reason an essential Difference between Good and Evil: and from thence they inferred that Rewards were due to the one, and Punishments to the other; and accordingly as they behaved themselves in relation to the Rules of Good and Evil, so were their Hopes and Fears. *Their natural Conscience*, says St. *Paul*, *bearing them Witness, and their Thoughts within them either accusing or excusing one another*. The Consciousness of Virtue and Goodness filled their Minds with present Complacency and Joy, and a Hope that there might be a happy State hereafter. The Consciousness of any Crime, tho' committed with the greatest Secrecy, filled them with Anxiety and Discomposure of Mind, and a Dread of what was to come. And these were such plausible Conjectures for the Soul's Immortality and Existence in a separate State from the Body, that the Divine *Plato* among the *Greeks* suppos'd that
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the Soul was necessarily immortal; and *Tully* among the *Romans*, in Contempt of some inferior Philosophers of his Age, affirms that he would never depart from so comfortable an Opinion. And though Christians do not, with the *Platonists*, attribute such an Immortality to the Soul as implieth a Necessity of Existence, because in this sense neither are the *Angels* themselves immortal, but God himself; who, as *St. Paul* expresses it, *only* hath *Immortality*: Yet I mention their Sentiments, to shew the near Agreement there is between Scripture, and the most refined Philosophy. But to proceed: As the Heathens did generally believe the Soul's Existence in a separate State; so they conjectur'd that in the Regions of departed Spirits there were distinct Receptacles for good and bad Men: That the Good were translated hence into the Joys of *Elysium*, there to converse with their old virtuous Friends and Acquaintance; but that the Wicked were sentenc'd by *Minos*, the Judge of the Dead, to excessive Pains and Labours. I might add farther upon this Head, that the Idolatries of the *Pagans* themselves is an Argument that they believed the Soul's Immortality: Their Gods being no other than dead Men and Women, consecrated by the Superstition of the People, and worshiped with Divine Honours
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and Religious Ceremonies. Now the least that can be inferred from this is, that they believ'd these Men whom they worshiped lived after Death, and had an Existence when separated from their Bodies, and were pleased with those Religious Respects which were paid to them. But,

2dly, As to the *Jews*. They had not only the Evidence of Reason in this matter, which was common to them with the rest of Mankind; But all the Arguments from natural Light were confirm'd by the *Mosaical* Dispensation. The Account *Moses* gave of the Creation of Man, assured the *Jews* of the Divine Original of the Soul, because it was not made of Matter, or the Dust of the Earth, as the Body was, but of the Breath of God: That it had a near Resemblance to the Divine Nature in Purity and Spirituality, as being the Image of God, which was a stronger Argument of its spiritual and immortal Nature than any Inference from natural Reason. Add to this, they were able to trace the Doctrine of the Soul's Immortality from *Abraham* to *Adam*, from whom it descended to their Progenitors: That they had seen many Instances of God's Wisdom and Providence in punishing the Wickedness of the early Ages of the World, and in rewarding good Men

Men with visible Marks of his Favour and Kindness; as in the Case of *Enoch* and *Elias*, who were translated into Heaven without dying, in an extraordinary manner; and had particular Marks of God's Favour and Presence among them in a continued Series of Miracles, whereby he brought them out of the Land of *Egypt* into the Possession of the promis'd Land: All which Proofs of a Providence facilitate the Belief of a future State. But farther: The *Jews* had strong Presumptions from their Law, which had a Shadow of good things to come, and from the general Promises of God to good Men, that he would be their God after Death, that there was another and better Life after this; upon which most of them firmly believ'd it. I say most of them: For though the *Sadducees* did not, yet this was from present Heat of Opposition to the *Pharisees*, and their mistaking that famous Saying of their Master *Sadoc*, *That Men ought to be virtuous though there were no Rewards and Punishments after this Life*: And it is certain the more Men excell'd in Virtue and Goodness, the more earnestly they believ'd and hoped for a future and better State. Hereupon the Divine Author to the *Hebrews*, *i. e.* those *Jews* who were converted to Christianity, gives us a Catalogue of those

those illustrious Persons (*of whom, says he, the World was not worthy*) whose vigorous Belief of an immortal and better Life had preserved them innocent and holy in this, and enabled them for the sake of it to endure all the Miseries of human Life, with holy Patience, and Joy, and Perseverance, and thanksgiving; and yet behold and admire the Riches of the Wisdom and Goodness of God to us-ward? *For these, says the Apostle, obtained a good Report; i. e. were acceptable through Faith, but received not the Promise. God having provided some better thing for us, that they without us should not be made perfect.* Accordingly the Christian Evidence for another Life is much greater than what the World ever had before: *And the Grace of God, as the Apostle speaks, hath now appeared to all Men, in that he hath sent his Son Jesus Christ into the World, who hath brought Life and Immortality to Light through the Gospel.* The Gentiles, as we have seen, had some imperfect Notices and Conjectures of another Life after this; and the Jews had very strong Presumptions from their Law which did adumbrate and shadow out the good things to come; but these Conjectures are now cleared up into Certainty and Assurance by the Revelation of the Gospel; which fully sets forth the
Nature

Nature and Duration of the Rewards and Punishments of the next Life. And God, saith St. Paul, Acts xvii. 31. *hath appointed a Day in which he will judge the World by that Man whom he hath ordain'd, whereof he hath given Assurances unto all Men, in that he hath raised him from the dead.* The Resurrection of Jesus Christ from the dead is an undoubted Proof of his Divine Authority as a Prophet, and of his infinite Power as the Son of God; because having rais'd himself from the dead, he cannot want Power to raise us. But to what purpose should we rise again, but to share in Rewards and Punishments of the next Life, according to the Merits of our Behaviour in this? And with what Wisdom and Justice they will be distributed, we may learn from our Saviour's own Mouth; who assures us, John v. 28, 29. *That the Hour is coming, in which all that are in the Graves shall hear his Voice and come forth; they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation: And that the Wicked shall go into everlasting Punishment, but the Righteous into Life eternal,* Matth. xxv. 46.

Having thus establish'd the Doctrine of the Soul's Immortality, and its Existence in a separate

rate State from the Body, I come now to draw some useful Improvements from the whole, and so conclude. And,

1st, It should teach us to prefer the Interests of our Souls before all the Advantages of this Life. And the more effectually to engage your Care in this matter, I might urge to you the Dignity and Worth of the Soul; that it is the Breath of God, made in his Image, a neat Resemblance of the Spirituality and Purity of his Divine Nature, and is by him endowed with Capacities of being immortally happy. I might farther urge the infinite Value set upon it by the whole Trinity, Father, Son and Holy Ghost; for the Father of his infinite Mercy gave the Son, the Son willingly gave himself to redeem it, and the Holy Ghost continually waiteth upon us with Tenders of Grace and Salvation. These, I say, are such Arguments as might be pertinently insisted on to engage you to some Care of your immortal Souls. But to put to you the Question of our Saviour, Matth. xvi. 26. *What is a Man profited, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?* Where, we may observe, the more effectually to discover the Folly of Mens endangering the Loss of their Souls, upon any wordly Prospects
whatever,

whatever, our Saviour puts a Case which never did, and in all Probability never will, happen. He supposes a Sinner by such a Loss might gain the whole World, and have all the Wealth, and Honours, and Pleasures of it entirely at his Command : And yet upon this improbable, or rather indeed impossible, Supposition, he gives us to understand that such an one would be very far from a Gainer, nay would be infinitely a Loser by the Bargain; because a Soul lost, in our Saviour's Sense, is lost irrecoverably and for ever : Lost to the Sense of Happiness and Joy, yet ever present to the Sense of Misery and Pain; having no Period to its Duration, yet continually perishing in the most painful and afflicting Circumstances; or, as the Apostle expresses it, it is to be *punished with everlasting Destruction from the Presence of the Lord, and the Glory of his Power*. And yet notwithstanding the Soul may be lost in this dreadful Sense, such is the infinite Folly of ambitious, worldly-minded and voluptuous Persons, that they will barter their immortal Souls for the empty Honours, uncertain Wealth, and momentary Pleasures of this World ! Such too is their prodigious Guilt, that they set little or no Value on that Soul which the Son of God vouchsafed to redeem, but prefer Time to Eternity, unsatisfying Ho-

nours to true Glory, perishing Treasures to durable Possessions, and momentary Joys to everlasting Happiness. And whereas the true Christian Magnanimity of Spirit counts *all things but Dung to win Christ*; these, on the contrary, count *the excellent Knowledge of Christ Jesus but Dung*, so they may gain *all things*. But as for us, my Brethren, let us not pursue the Advantages of this Life by any indirect Methods, to the great Hazard of our Souls in the next: For the truest Wisdom is to be wise for Eternity, as well as the time present; and whatever becomes of the short-liv'd Happiness of this World, to secure to our selves the Favour of God, and the everlasting Happiness of the other. Let us then take up holy *Job's* Resolution, *to hold fast our Integrity*, and not let it go; that Conscience may be our Comfort here, and Crown hereafter. Let us walk by Faith, and not by Sight, and then, by God's Grace, we may so pass thro' things temporal, that we finally lose not the things which be eternal.

2dly, It should wean our Affections from this World. *Methinks*, says a Heathen Philosopher, *there is a Satiety of Living, and when the Governour of the World calls upon us, we should quit Life with the same Cheerfulness that we rise from Table after a full Meal.*

However,

However, let us suppose the ambitious Person to have gain'd the Pinnacle of Preferment, and priding himself in full-blown Honours: The covetous Man, idolizing his Wealth, and saying to the Gold, *Thou art my Hope, and to the fine Gold, Thou art my Confidence*: The voluptuous Man, revelling in the vain Delights of the Sons of Men, and saying to his Soul, *Take thine Ease, eat, drink and be merry*: Nay farther, let us suppose the things of this World to be what they are not, certain in Possession, and satisfactory in the Enjoyment: Yet how strangely does it damp our Joys to think, these Advantages are but temporary, these Delights are but for a Season, for the Fashion of this World passeth away? or if these Delights would continue with us, we cannot stay long with them.

However this, by the way, may convince us, that the fleeting Riches and Glories of this World were never design'd for our true Happiness; for whatever is so, must be commensurate to the immortal Duration of the Soul, and that no worldly Good is. *Who then will shew us any Good?* Why, let us withdraw our Affections from the perishing Objects of this World, and fix them upon *God*; who, as he created the Soul, is alone able to fill her Capacities,

pacities, and satisfy her immortal Desires of Happiness. He is the infinite supreme Good, the inexhaustible Ocean of Happiness and Joy, and can make those infinitely happy who love him, and whom he loves. *In thy Presence is the fulness of Joy, at thy right hand are Pleasures for evermore.*

3dly, It should comfort us under the Loss and Death of Friends. *I shall go to him, tho' he shall not return to me.* That the dead return not again to us, I need not go about to prove: The Loss of our Parents and Friends, who have taken an eternal Farewel of this World, are a sufficient Proof of that. For tho' the Widow of Nain's Son was restored to Life, and *Lazarus* rose again and lived on Earth, after having been three Days in the Grave, yet this was only to evidence our Lord's Divinity; 'twas perfectly miraculous, and against the ordinary Course of Nature; and we have no reason to expect the like again. But that we shall go to them, though they shall not return to us, this methinks should inspire us with a great deal of Comfort and Joy, and teach us to be only *as sorrowful*, (*ὡς λυπόμενοι*, the Apostle speaks of his Troubles by way of Diminution) but *always rejoicing*. We are sorrowful to have parted with our Friends, but should it not be

be matter of rejoicing that our parting is but
 for a while; that we shall soon meet again, and
 live forever in an immortal and better State?
 for that I observ'd was the proper Notion of
 the Phrase, *I shall go to him*. But we are
 sorry because they died young: Why so? they
 had already tasted the sweetest and best part of
 Life; nay the Flower of it, and are remov'd by
 Death from the Miseries and Evils of a naughty
 and vain World, and the Inquietudes and Sor-
 rows which old Age generally brings with it.
 But if they died in a good old Age, this was
 no more than we expected; and Men don't use
 to grieve that things fall out according to their
 Expectation: For who wonders that Fruit is
 gathered when it is ripe, or that the Sickle is
 put to the Corn when the Harvest is full-blown?
 But they had done us much Good, and would
 have done us much more: It may be so; but
 for all that, if we have not by the Innocence
 and Goodness of our Lives made God our
 Friend, we could not but be very miserable;
 and if we do secure his Love and Favour, he
 is both able and willing to bestow upon us in-
 finite more good things than our nearest and
 dearest Friends can do. *For when our Father
 and Mother forsake us, or are taken from us
 by Death, the Lord taketh us up.* But we
 lov'd

lov'd them, and were willing to have their Company longer: Do we then grudge at their Happiness, who are united to the *City of the living God, the heavenly Jerusalem*, and to an innumerable Company of Angels, to the general *Assembly and Church of the First-born, which are written in Heaven*, and to God the Judge of all, and to the *Spirits of just Men made perfect*? Do we grudge them the Enjoyment of God, the Best and Wisest Being; and the Society of the most blessed and glorious Spirits? This were a strange sort of Love, it deserves another Name, to desire that they, without us, should not be made perfect.

4thly, It should arm us against the Evils and Troubles of this World. These are undoubtedly very great and many, but certainly they wou'd lose much of their Sting, and not afflict us so sensibly, if we did but often consider that they can only reach our frail perishing Body; and that too will by Death be soon removed out of their Reach; but they affect not the Soul, that immortal and better part of us. Let not then our Hearts be troubled; for whatever ill Usage we may meet with from a wicked and ill-natur'd World, the kinder Reception we shall find at our Father's House, where there are *many Mansions*, and Degrees of Glory to reward our Service

Service and Suffering for his sake; and yet the *greatest Sufferings of this Life are not worthy to be compar'd with the Glory that shall be revealed.*

stbly and *Lastly*, This should reconcile us to our own Death. Death is the King of Terrors indeed; and wicked Men are not only excluded from the Happiness of Heaven by the Voice of God himself, who hath solemnly declared, *That without Holiness no Man shall see him*; but are from the Temper of their Minds, utterly incapable of it. They have no more Notion and Relish of the Delights of that Place, than a blind Man hath of Colours, or a deaf Man of the Charms of Musick. But then as for good Men, whose Consciences are free from Guilt, or clear'd from it by Repentance, and whose Minds are easy, and have *Peace thro' Faith in the Blood of Jesus Christ, which cleanseth from all Sin*; They, methinks, should with the Eagerness of an Exile, who has been long absent from his native Countrey, desire to return, and be made free of that City *which hath Foundations, whose Builder and Maker is God.* For tho' Good Men in this Life have some Rays of heavenly Light shining into their Soul, and by frequent Intercourse and Communion with God by Prayer and holy Duties, have some Fore-

tastes of the Joys of the other; yet these, comparatively speaking, are so small and imperfect, when consider'd with that Flood of Divine Light and Joy which shall pour into the Soul as soon as she enters into Heaven, that the Apostle says, *2 Cor. v. 6. While we are at home, or rather, while we sojourn, in the Body, we are absent from the Lord.* And on the other hand, to reconcile us to the Thoughts of our own Death, and to make it more easy to us; *We know, says he, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.* Where the Apostle calls our Body an earthly House; but lest we should think we had a great while to stay in it, he doth, by way of Correction of himself, add, that it is but a Tabernacle, or moving Tent; in Allusion to the Tabernacles of the *Jews*, which were liable to be set up and taken down at Pleasure; *i.e.* our Body is frail, brittle and perishing, in a continual Decay, and from many Accidents without, and Distempers within, liable to be taken down and tumbled into Dust. Who then would wish to live in this crazy, infirm, earthly House, when he may live in the Freedom and Delights of a Palace? And Heaven sure is the most rich and delightful Palace. It is a
Building

Building of God, and therefore, the most curious Workmanship. It is *an House not made with Hands*, not such as those are which are framed by the Workmanship of human Skill and Industry, but is the immediate Work of God; excellent and durable, eternal and glorious. *Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man to conceive the things which God hath prepared for those that love him.* We cannot possibly frame to our selves any tolerable Ideas of the Happiness of Heaven; but we know in general, that it is to enjoy God, the best, and most wise and perfect Being, and the Society of holy, and wise, and blessed Spirits, who incessantly admire, and love, and praise God for their Happiness, and sing Hallelujahs to the Lamb, who has purchas'd it for them. To conclude then, if we hope to arrive at this glorious and blessed Place, and to be united to this delightful and happy Society, we must be sure to qualify our selves for it, by a true Faith in our Saviour Christ, and sincere Obedience to his Gospel: *For he is the Author of Salvation to them only that obey him.* And if, as the Apostle speaks, we would *see him as he is*, and live forever in his blessed Presence, we must endeavour to resemble God

in the Holiness and Purity, the Mercy and Goodness of his Divine Nature. We must entertain frequent Intercourse and Communion with him by Prayer and holy Duties, and be rich in good Works: For if during our abode in this World, we *have our Conversation in Heaven*, we may humbly hope to be accounted worthy of the first Resurrection to the immutable Joys of that blessed Place, *from whence we look for our Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working, whereby he is able even to subdue all things unto himself.* Phil. iii. 20, 21.

I have now done with the Doctrinal Part of my Text; but must not close my Discourse, without doing Justice to the Memory of our Excellent Friend, who was the mournful Occasion of it: A Friend, of whom I may venture to affirm, after a happy Acquaintance with him of many Years standing, that considering he was a Private, I ought to have said a *Public*, Person, (for I am sure in his Station he was a *Public* Good) no Man could live more universally belov'd, or die more truly lamented.

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But that you may have a more perfect Idea of him, it may be proper a while to recount some of those shining Qualities and Characters which distinguish and form a Man for a *Public* Good.

Is it to be adorn'd with good intellectual Endowments? He had so large a Share of them, that I am bold to affirm, he might have been eminently useful in a much higher Station, if the Providence of God had plac'd him in it.

Is it to shew an unblemish'd Strictness of Morals? To be a Lover of Justice, and true to ones Word, and faithful in ones Commerce and Dealings with other Men? Or lastly, Is it to be a true Christian, a devout Worshiper of *Jesus*, and a Lover of good Men? Is it to be eminent for Humility, and Devotion, and an universal Charity, and upon all Occasions to shew a true Christian Sweetness and Benignity of Temper? These Excellencies were so remarkably *His*, that few, very few, come up to him; I wish all would equal, but I doubt none will ever out-shine, him.

Consider him in his respective Relations, and all that knew him must acknowledge he was a dutiful Son, a tender and obliging Husband, an affectionate Father, a prudent, careful, and kind Master, and a most hearty Friend; for the Friendships he profess'd he always made good.

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Of Friendship, we know there are many Degrees. To be a Friend when the Stream of Prosperity runs high; to be a Friend to Mens Grandeur, or Wealth, or Power is a Practice as base as it is common: But to be a Friend to Mens Persons, when all others forsake them; to be so, when their Fortunes are distressed, their Conduct blam'd, perhaps their Integrity question'd, and when all human Succours fail, nay, when Heaven it self seems to fail them; to be a Friend at such a time is a Virtue not common indeed, but heroic, and divine: And this Virtue he would practice as cheerfully as any Man living, towards any worthy, tho' distressed, unfortunate Friend.

Such a pious, disinterested Zeal, such a Constancy of Affection did he likewise express towards his holy Mother the *Church of England*, at a time when it was almost an *Iniquity* to do so: At a time, when among *all Her Lovers She had few to comfort Her, and when many of Her Friends had dealt treacherously with Her*, and were become Her Enemies: Nay, at a time when many of those Sons *whom She had nourish'd with Her Breasts, and who daily eat of Her Bread* had most unworthily *lift up their Heel against Her*.

It was his Happiness indeed to have been educated in the Bosom of our Church; but so judicious, useful and hearty a Friend was an Ornament to her: For his Religion was his Choice, not the undeserving Effect of Education and Custom: No, he strictly examin'd into the Loyalty of Her Principles, the Simplicity of Her Doctrines, and the Primitive Purity of Her Discipline and Worship; and finding Her in all things conformable to Holy Scripture, and his own Wishes, he heartily embrac'd Her Communion, and preferred Her in his Judgment before all the Churches in the World. And he took the truest way to convince us that he did so; for he us'd Her admirable Liturgy in his private Family, and daily attended Her public Devotions; was frequent at Her Altars, and devout at Worship. Besides, he had learnt to express his Faith by being *rich in good Works*, and, as he had Opportunity, did Good unto all Men.

But above all, he cordially lov'd and esteem'd the Ministers of this excellent Church; and for the sake of *Jesus*, whose Ministers they are, did them many good Services. I were unjust to his Memory if I should not say, that for the sake of this *Jesus*, my self receiv'd a great Share of them.

Such

Such then being his commendable, well-temper'd Zeal for the *House of God*, and the *Offices thereof*, we may easily discern the Greatness of the Loss that we suffer; I think, all suffer in his Death.

Farewel then, Holy and Pious Soul, farewel. Thy poor Remains indeed are decently slumbering in the silent Grave, *the Land where all things are forgotten*: But we will not lose the Memory of thy virtuous Deeds; we will not very soon, I hope we shall never, forget thy amiable Idea, excellent good Man!

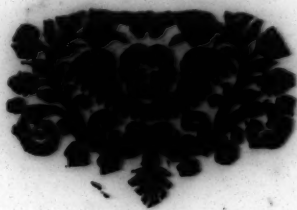
I might with Ease have enlarg'd on the Character of this worthy person, but my Design was not to make Encomiums on the Dead, but to admonish the Living; to admonish them of the Shortness and Uncertainty of Life, and the pious Use that may be made of it: Nay, to admonish them, even by this Rough-draught of our dear deceas'd Friend, to practise those truly Christian Virtues, which will make them a Blessing to this World, and Blessed in the other.

Suffer me then to remind you, that you must transcribe him in your Actions; you must imitate his holy and exemplary, his innocent and useful Life, if you would inherit the same Joy after Death. It matters little that we wear perhaps a Locket or a Ring, in Memory of our
virtuous

virtuous deceas'd Friends, if we forget this our Duty of Imitation. The Practice indeed is commendable in its self, because it has a Shew of Affection; but to imitate the Goodness of their Lives, is undoubtedly the best Compliment to them, and the only way for our selves to be happy both in this and the other World.

Let us then frequently pray with the devout Psalmist, *So teach us, O Lord, to number our Days, that we may apply our Hearts unto Wisdom:* And grant that we may so faithfully serve thee in this Life, that we, with all those that are departed in the true Faith of thy holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in thy eternal and everlasting Glory, thro' *Jesus Christ* our Lord. *Amen.*

F I N I S.



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